



VIPASSANA IN PUBLIC ADMINISTRATION

An experiential essay from YASHADA initiatives



*From Uncertainty
Towards Liberation.*





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About YASHADA...

Named after the first Chief Minister of Maharashtra, and later Deputy Prime Minister of India, the Yashwantrao Chavan Academy of Development Administration (YASHADA) is the apex training institute of the Government of Maharashtra. Comprising the Administrative Training Institute, the State Institute of Rural Development, the State Institute of Urban Development and the Institute of Productive and Empowered Old Age, YASHADA is a composite Academy that also includes the Centre for Equity and Social Justice, the Centre for Disaster Management, the Centre for Environment and Development, the Centre for Information Technology and the Research and Documentation Centre. Established as the Administrative Staff College at Mumbai in 1963, renamed as the Maharashtra Institute of Development Administration in 1990, the upgraded composite multi-institutional Academy at Pune also coordinates nearly twenty regional panchayat training institutes within Maharashtra.

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विपश्यना विशोधन विन्यास

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VIPASSANA RESEARCH INSTITUTE

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5 May 2006

The skill of the expert jeweller in using his delicate craft to form intricate patterns is easier than being able to teach the human being to become master of one's mind, and to eradicate the mental defilements such as anger, fear, hatred, greed etc. There is an eternal need to comprehend the Right Path, which promotes knowledge and insight; and leads to real peace and enlightenment.

The Yashwantrao Chavan Academy of Development Administration (YASHADA) has embarked on an extremely remarkable initiative to train the human individual within the Government. The effort to enable "Attitudinal Development and Stress Management" along with a 10-day module on "Vipassana Meditation" within their Pune campus, is commendable. The success of the Academy in institutionalizing the process and extending it to other locations in Maharashtra shows the persistence of the Institution's vision. The broad-based acceptance of the process amongst senior and junior officers, staff and employees is driving force in this process.

For a government officer, it is essential to work without fear or favour. But often one is not aware of one's own mental state. One who has little awareness of with one's mind, and ignores one's complex problems, risks being captured by problems. An untrained mind is one's biggest enemy. It is essential that the Academy is able to provide follow-up and facilities to help the attendee-participants to continue with their practice of mental training. When many members in an organization embark on this training, wholesome cooperative synergy leads the organisation towards success.

True salvation is freedom of mind from mental defilements. And it is not dependent on any external force but on understanding the way things really are. It is essential that individuals within the Government learn, accept and practice through the opportunity that YASHADA offers, and understand that one does not need to become a Vipassana Practitioner by forsaking worldly life. This is the best gift that one can give to each other. That one can continue to practice, from within YASHADA, through their officers and staff, through attendee-participants and by having kept open access to the Vipassana Meditation Room in the campus is most appreciable.



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The Academy has been able to instil confidence in the practice of Vipassana Meditation amongst its officers, employees and attendee-participants. Actually it is their own practice that has given them confidence and faith. But if faith is blind, it is a great enemy. And faith becomes blind if actual practice is lost. I exhort the officers to use their discriminatory intelligence to avoid sectarian traps. Since the Academy helps individuals within the Government to understand and practice Vipassana Meditation, it is advisable that the Academy is able to give additional inputs through case studies, repeat meetings, literature and networking with similar other institutions about situations within the Government.

You have sown the seed. Take care of it. Protect it with regular practice. There will be hard times and there will be good times. Keep meditating. Help others to meditate. Plan and conduct occasional retreats for past attendee-participants. Let the seed grow into a tree. And plant seeds in other government institutions. The sole purpose should be to serve others so that they benefit from this ancient practice. There is no question of expecting name or fame or gain.

I congratulate YASHADA on the success of their initiative on Vipassana Meditation and wish all its officers and employees and attendee-participants of courses completed and those yet to be conducted, a happy, peaceful and harmonious life, good for themselves and for all others.

S. N. Goenka



Importance of Vipassana in Public Administration

An experiential essay from the YASHADA initiatives

The state of mind...

Most government officers and staff often tend to find comfort within their relatively predictable routine and the security of their jobs. As a result, job security is usually recognized as individual security and perhaps logically, as family security. Most government officers and staff presume that they know where they are going, and firmly believe that they will achieve all they desire. Within this self-induced shell, they stop motivating their conscious and subconscious mind to fulfill their dreams, and thereby stop reviewing their goals.

Essential tools of humanity and good living are also essential tools of day-to-day living for government officers and staff. More importantly, the individual within the government needs to interact with citizens, usually those with grievances, requests and problems. It is therefore necessary that the government individual is able to utilize the tools of humanity with equanimity. These include the ability to be un-egoistic, impersonal, friendly and equitable.

The need for the government individual to be independent of anger, ill-will, hatred and impatience is often defeated with situations emanating from within oneself, from concerns and problems within ones' family and the inability to recognize that security does not emanate from mere job security but that it requires the individual to be liberated from fear, wrath and selfish involvement.

From uncertainty towards liberation ...

From the previous experiences of senior officers and through the directives of the Government of Maharashtra, it was known that a course in Vipassana meditation is a valuable opportunity to take positive steps towards liberation from imperfect tools of humanity such as anger, ill-will, hatred and impatience. And, more importantly, senior officers emphasized that such liberation from uncertainty can only be gained by practice, and not through lectures, reading of books or basking in the knowledge that such an opportunity exists.

Some officers had attended and participated in Vipassana meditation programs on more than one occasion. It was understood therefore, from their peer experience, that during a Vipassana meditation program, the participants learn to free the mind of the tensions and concerns that disturb day-to-day existence. It was emphasized that by undertaking such an experience in a disciplined manner, the individual begins to discover how to live each moment peacefully, fearlessly and unselfishly. Purity of mind is thus recognized as the goal of the experience and can be achieved through enlightenment about suffering.





The genesis of the YASHADA initiative ...

The YASHADA initiative to include and position training programmes on “Attitudinal Development and Stress Management” with a 10-day module on “Vipassana” was structured during the 2005-2006 Academic Calendar. The Government of Maharashtra's directives that were previously in place through appropriate Government Orders had already provided the Mandate. Including the training programme as a regular Calendar Slot helped the Academy in seeking participation and nominations from the various departments of the Government. These Slots also helped YASHADA officers and staff members to participate and achieve the benefits of the experience.



Training Needs Analysis :

Why Vipassana Meditation through Academic Training Programs at a Government Institute?

A detailed training needs analysis was conducted amongst experienced officer participants and those who had not attended Vipassana Meditation programs. Some of the essential perspectives that emerged included:

- There is a need for a Mission Statement in one's own life.
- It is essential to understand if fate has immense control over one's life or is it possible for the individual to determine the meaning of one's future by charting new and challenging approaches,
- Can one get a clear idea of one's life and responsibilities towards one's family, job, and related individuals and to other living beings?
- Can one establish guiding principles by which one can live, work and mingle with others at home, at the job and within Society? How can we face opportunities and challenges that present themselves?
- Individuals, especially within the Government, need to be certain of their actions, their impact, and the resultant implications on future goals. One should therefore, be able to select the course of action in a very specific manner with clarity.
- There is no personal bonus in achieving Government targets, unless they have been achieved through selflessness and within a pious attitude towards the job.
- Individuals in the Government tend to suffer because of perceptions seen only from one angle. It is usually felt that government individuals suffer mainly due to other people and from situations where others are responsible. There is no perception of collective participation in Government target achievements.
- New seniors, new employees, new situations on transfer, or new projects face unspoken opposition from negativities within government offices. It is therefore essential that a training programme should help the government individual rise above external situations.
- Fault-finding within the Government is rampant. Subsequently, misery, anger, defilement and self-abuse is developed as chronic behaviour. This leads to the government individual in being unable to present a helpful image to the public. Training programmes are essential, therefore, to help attitudinal change, manage stress and conditioning perceptions towards good behaviour.





- Most individuals within the Government face problems from and /or seek solace in offence, aggression, greed and escapism through delays in work schedules. It is essential that resistance to offence and aggression is recognized as equally bad as seeking refuge in greed and escapism. This ability requires training and the capacity to identify mechanisms for perfection towards morality.
- Officers and Staff would need to equally understand that they should establish ownership over their departments, and its programmes and policies. This would in turn help them maintain its high traditions, ethical purity and ensure practical results for the betterment of society and people.
- Past attendee-participants of the Vipassana Meditation course at Igatpuri and elsewhere informed during the Training Needs Analysis that subsequent office experience and job work helped them develop the ability to see events from different angles. They found that they usually did not take immediate and /or hasty decisions.
- Past attendee-participants also informed that abuses or misbehaviour from office-colleagues were met with peaceful understanding of the fact that the colleague may be suffering from other concerns and was merely weakening under that burden.
- It was recognized that having government officers and staff undertake the Vipassana Meditation Course at YASHADA would be beneficial because of
 - (a) Ease of administrative procedures to attend the program,
 - (b) Familiarity with the Academy,
 - (c) Acceptance of the Academy as the apex training institution of the Government of Maharashtra, and
 - (d) Enabling ability of the Academy to include a 2-day module in attitudinal development and stress management to help understand and prepare for the complex training programme.
- Finally, it was accepted and actually asked for by the respondents, i.e., past attendee-participants and those who had not undertaken the programme, from amongst the Officers and Staff, that it would be good to get away from the hustle and bustle of the Office, the stress and tension of decisions and arguments, the demands from the hierarchy and the resultant impact on the family.
- Most respondents felt that peaceful introspection, silence, exclusion and isolation, and the demand on the participants to face a restricted and time-bound dining regimen, would perhaps do more wonders to each individual than most lecture-based training programmes.

Independent of dogma, beliefs and superstition...

It is essential to stay within the secular frame of reference of the Indian Constitution and the responsibilities of the officers and staff of the Government, whether at the State or at the Centre. Any initiative, program or enabling activity should not be perceived as being restricted within the beliefs of any particular religion or as being an unconscious leaning towards superstition.





It was therefore very crucial that the acceptance of Vipassana Meditation was merely through the emphasis on actual practice, and not through any other method. There was to be no philosophical debate, no theoretical sermons or arguments, no requirement to choose between or amongst any belief or system of beliefs, and no attempt to inform about any third-person's experiences or mythological events.

The most important individual in the entire experience was the individual participant. Each participant was to find answers to their questions, or reach equanimity with problems that they could not solve without the participation of others. It was understood that the expert teachers, selected due to their vast experience, would only provide whatever guidance required for the practice of the meditation technique.

It was also recognized that most concerns, enquiries and internal arguments of attendee-participants would need to be indicated or addressed only if answers and guidance was not achieved during the evening discourses of Shri S. N. Goenka. Therefore, every evening of the course was to be devoted to understand the perspective around the activity of the day, and its relevance to the activities of the previous and forthcoming day.

The ability to destroy one's own ego ...

It was realized that most individuals within the Government cherish and cling to their ego within their office premises and subsequently extend it to their home, to the members of their family and neighbours. Attached to the individual ego, are a basket of mixed feelings that emerge and hide according to situations, and therefore the body responds through varied sensations and reacts in a seemingly out of control manner.

Individuals experience varied sensations and react to perceptions of satisfaction and dissatisfaction, success and failure, pleasant and unpleasant developments, hope and despair, joy and grief, desire and greed and sin and error without realizing that one can separately distinguish them when they arise from within the body. Reaction time within the government is extremely immediate. Most often, reactions are based on error of judgement and non-recognition of one's own sensations separately from each feeling.

It is therefore essential that the individual within the Government is trained to recognize and separately identify the sensations arising from one's own self; understand the implications on one's behaviour subsequently, and the impact on the common public, on one's colleagues, on one's family and neighbours and most importantly, on one's own health. Most importantly, it is essential that the individual within the Government recognizes one's responsibility to the nation to behave in a proper manner, react appropriately, maintain equanimity and ensure grievance redressal to the citizen.





Reaching equanimity at a personal level ...

Past attendee-participants explained during the Training Needs Analysis that one begins to be interested in getting the utmost out of one's life. All activities that one attempts to accomplish begin to find their place within one's own mission statement. One begins to, as the course progresses, to begin to define one's life's purpose and objectives with equanimity, without malice towards past conflicts and by forgetting inbuilt hatred. The course begins to look like a window to one's own deepest core. Participants begin to identify and reflect upon the fundamental principles that helps them function.

As in other forms of education, in order to attend and conduct oneself in a successful manner by observing the principles of Vipassana meditation, one begins to achieve proficiency within the day's schedule. It is the principle of equanimity that however strongly strengthens the participant's ability to search for expression within oneself, analyse one's sensations and feelings and understand that there would be no need to present them to others.

This feeling of security, along with the achievement of equanimity helps participants understand that there is much more to learn.



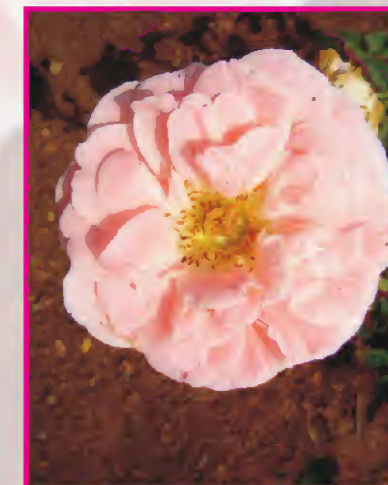
The evening discourses and the understanding...

Shri S. N. Goenka presents an evening discourse on each one of the ten days of the program and in the morning of the eleventh day. The attendee participant is warned at the outset that these discourses are not meant to present or popularize, criticize or discuss, prioritise or debate any religious belief, dogma or superstition. The discourses are also not at any moment intended as an hour of entertainment to relieve the participant from the rigorous schedule of meditation and silence.

It is explained during the course that the discourses are meant to help the participant understand and receive answers to the various questions that would arise during the day's sessions of meditation, along with the emphasis on silence and non-communication. The vast experience of Shri S. N. Goenka through his own vigorous experiments and adherence to the path of "dhamma" and Vipassana meditation has provided the authority to the discourses.

It is important to understand the nature of the relevance of the discourses, especially with individuals from within the Government. The very implications of authority, judicial and police powers, financial control, constitutional mandates and magisterial powers on land and revenue matters lead officers and staff of the Government to question and be skeptical with any form of teaching, guidance and requirements of discipline.

The ability of Shri S. N. Goenka, to draw from the teaching of the Buddha, without presenting the perspectives and requirements as a sermon, without being scholarly or in colourful robes, without any matted locks or long beard, without any accompaniments of a cult and without any lecture-like analysis, is critical to the success of the YASHADA Experience in Vipassana Meditation during 2005-2006.





Brief Notes about the Ten-day Vipassana Meditation Program

Most participants, perhaps all participants, including previous attendees, feel extreme discomfort. This is not merely because of the need to stay still and sit cross-legged for meditation, but also because of the discipline and the enforcement thereof. There is also discomfort due to puzzlement because the only instruction seems to that of practicing awareness of respiration devoid of any other physical activity.

Participants later informed that they had come with various preconceptions, that there would be recitation, perhaps prayers, and most commonly, that the cross-legged posture would perhaps be that of a complicated yogic asana. The only repeated instruction was to feel at ease, sit comfortably, stay silent, relax, close one's eyes and concentrate on being aware of one's own breath. That's all.

But as the first day progressed, the participants, one by one, realised that doing nothing, was definitely the most difficult activity to practice, especially, if one had to sustain it for the entire day. And then, there were the restrictions in diet. The wake up call at 4.00 am, the beginning of the sessions at 4.30 am, the early, very early breakfast at 6.30 am, and the almost immediately, the lunch at 11.00 am, followed by snacks at 5.00 pm. And once again, the feeling of nothing, for there was no dinner.

Most participants began to feel a moderate sense of panic, and a sense of wonderment if they would survive until the morning of Day Two. But there was also the beginning of a sense of initial and tentative awareness, that one would require immense concentration of being aware of one's own breath. This persistence and ability to retain the concentration was recognized by all participants as the most difficult, more than sitting cross-legged, restricting one's food and changing the day's schedule, waking up before dawn and staying silent through the day.

Shri S. N. Goenka's video discourse in the evenings also helped clarify some of the doubts that emanated during the day. He explained on Day One that Vipassana meditation is not merely to help in concentration of the mind, but is an initial step leading to a higher goal, that of "purification of mind, eradicating mental defilements, the negativities within, and thus attaining liberation from all misery, attaining full enlightenment."

The participants also realized that it was very difficult to concentrate. For each moment of success at becoming aware of one's breathing, was immediately followed by many more moments of a wandering mind. The participants recognized that it was very difficult to grab one's mind and bring it back to the task established for the first day. The silence, the closed eyes, the comfortable atmosphere in the meditation hall and the lack of any administrative task encouraged the participants' mind to explore their own personal experiences and problems and situations. Unaware of the disobedient power of the mind, the participants recognized that it would require tremendous concentration to discipline the mind and bring it back to its prescribed task.





The Participants found the second day better than the first. Most participants continued to feel restless and agitated, but began to accept the simplicity and the ease of understanding that helped them get involved with the learning components. As indicated, the participants began to understand the importance of good conduct, within one's professional activities and within one's own personal life systems.

Participants informed that the emphasis on morality, of mastering one's mind and the insight to be able to develop wisdom to purify one's mind was mind-blowing in its very simplicity. They felt that the ability of the practice of Vipassana Meditation to focus upon this triangle of mind-level aptitude was awesome.

The further emphasis on purity of speech, action and livelihood was explained as the need to practice proper living when not involved in the very act of Meditation. The participants accepted and appreciated the perceptive separation that mere observance of, or practice of meditation was not going to be sufficient. They would have to practice good living, good behaviour and ethical attitudes in all aspects for the rest of their lives. These were precepts that would help them beyond their professional requirements.

The participants also appreciated understanding the reality of being aware of the present moment, and the ability to strengthen one's concentration to continually be aware of the truth of the reality of the moment. Some participants provided feedback of how they were finding it difficult to separate the innumerable sensations that they felt during meditation, such as heat, itching, back pain, cramps, hunger and sometimes, boredom. They found that these sensations were being repeatedly felt because of their inability to concentrate on the Vipassana Meditation technique, and were able to improve upon it through practice on the third and fourth days.

The third day found the participants becoming more and more comfortable with the program. They revisited the lessons learnt on the first and second days, practiced the Vipassana Meditation technique and began to get familiar with the requirements in the course. The most feared of requirements, i.e., to abstain from all food from 5.00 pm onwards, until breakfast at 6.30 am on the next day, was becoming a habit.

The third day repeatedly emphasized the need for the individual to be able to control the mind, and to suppress the defilements that would emerge from within. The participants were informed that mere abstaining from practice would not cause the defilements to disappear. They learnt that the unconscious mind is a repository for negative thought, deed and action. The defilements stay within the individual's subconscious and prevents the choice and fulfillment of a good life.

The participants learnt that through the practice of Vipassana Meditation, the mind begins to change its pattern of thinking, because of the constant enforcement of discipline in its behavioral pattern. Negative thoughts begin to get replaced by positive thoughts. Individuals trapped in their circumstances learn to liberate themselves.





From the third day's lessons of the need to practice right thoughts and right understanding, emerged the further understanding that the mind needs to be trained in a sequential manner in order to live a happy and healthy life. Thus, by abstaining from causing harm to others, one learns to control the mind to suppress the negative thoughts that may have arisen. Subsequently, the mind is trained to be stronger, in being able to allow negative thoughts to rise up and be destroyed. Such strength only comes from wisdom. And thereby, the participants learnt on the third day that by obtaining that wisdom that purifies the mind, one could progress to enlightenment.

The fourth day was the most significant, according to the participants. They began to accept the practice and the discipline of the rigorous schedule. Most participants felt that another day of practice would be the halfway point of the programme and the fifth day onwards would possibly be easier. Participants were beginning to sit comfortably in the cross-legged position and were actually looking forward to enjoy the prescribed and restricted menu during breakfast, lunch and evening snacks.

The practice continued similarly through the fourth to the eighth days of the Vipassana Meditation Course. Various methods were explained, practiced, repeated and emphasized according to the ability of the participants to internalize and imbibe. The participants understood that the most significant aspect of truth is the very moment of the present. It would therefore be irrelevant to get swept off by tensions and stress of the past and the uncertainty of the future. The clarity of this paradigm was most impressive and was seen to be the one with the most impact on the participants.

The participants were also appreciative of the significant relevance of mental attitude to that of vocal and physical action. They recognized that vocal and physical actions were but mere results of mental attitude, and therefore, if one were to be stronger and absolutely determined in one's thought, one could actually begin to establish control over the consequences of one's actions.

Most individuals from within the Government come face to face with grievances and suffering in human society, within their professional activities and within their families. The impact of such suffering, and the emotional distress thereby, often leaves an indelible scar on their minds, and therefore, distorts their attitude towards themselves, to their close ones, and to their colleagues, but most importantly, towards fellow citizens.

The progress in the training programme during the fifth to sixth day also helped the participants realize that each one would need to accept the fact of suffering. The simple paradigm was that "Suffering exists". The paradigm exists around the frame that suffering is a universal truth. The training programme helped the participants learn that it is essential to observe suffering without reacting, and without extending negativity within oneself and to others. The participants felt that one needs to understand the perspective better, of being able to eradicate suffering by eradicating its cause. This was practiced through repeated probing of the minds through the sixth to the tenth day.





The feedback from the Training Facilitators...

Shri Narayan Patil, Assistant Teacher

Conducted two Vipassana Courses in YASHADA. Shri N. Patil has conducted more than 120 courses as an Assistant Teacher of Vipassana Meditation. With five years of working experience in the Mantralaya in Maharashtra, he has personally faced and undergone the tremendous stress and pressure that individuals in the Government encounter in their daily routine.

"YASHADA is an appropriate location for conducting Vipassana Courses for Government Officers. The environment and the logistics are according to the government standards and are on familiar grounds and at the same time it also fulfilled the requirements of the Vipassana Course. IAS, IPS and other non-IPS Police Officers from various parts of Maharashtra, having completed Vipassana Courses, have reported a very positive feedback regarding their benefits from Vipassana. Some have actually reported that a sense of fearlessness has evolved from a sound understanding and practise of Vipassana."

Shri M. M. Khandhar, Senior Assistant Teacher

Has been practising and conducting Vipassana Courses for several years.

Comparing with meditators and participants in various other Centers, he expressed that there was significant behavioural difference amongst the attendees for the Vipassana Meditation Course in YASHADA. He felt that many of the Government Officials at the beginning had a very casual approach towards the whole Vipassana Course. However, the attitude changed, as during the course they understood the seriousness and importance of the meditation technique. In fact he said that *Found the Government Officials at YASHADA following the rules and regulations of the Vipassana Course more strictly than meditators elsewhere, which proves beneficial for the individual in understanding the Technique during the course.*

According to Shri Khandhar, there could be three perceived benefits from the programme as derived from the feedback received by him from the officer participants at YASHADA. These include

1. *"The Government Officer as an individual derives personal benefits from this Vipassana Course.*
2. *A large cross section of the population, which comes in contact with them, is able to benefit from their efficient work.*
3. *As a Government Official, one is able to influence and motivate their seniors, peers and juniors to benefit from this Course and develop a positive attitude."*



The feedback from some Attendee-Participants from within YASHADA...

Smt. Kishori Gadre

Assistant Professor and Additional Director, Administrative Training Institute (ATI) (Deputy Collector on Deputation at YASHADA - (Attended the course in January 2006)

Decided to attend the Vipassana Course because she had observed *"certain remarkably improved behavioural traits amongst the Officers and Staff after having attended the programme. Was Vipassana the cause of these improved attitudes and could it help her in exploring her own mind and personal behaviour?"*

Having found improvements in her own behaviour, she could *"significantly make effective changes in the working style. The provision of a 'Meditation Room' within the official campus was also useful to ensure regular practice. The institutionalization and priority given to meditation and stress management processes within YASHADA are certainly beneficial at the individual level."*

Shri Sudhir Supekar

Training Manager, Planning Division, YASHADA (Attended his first Course in 2005)

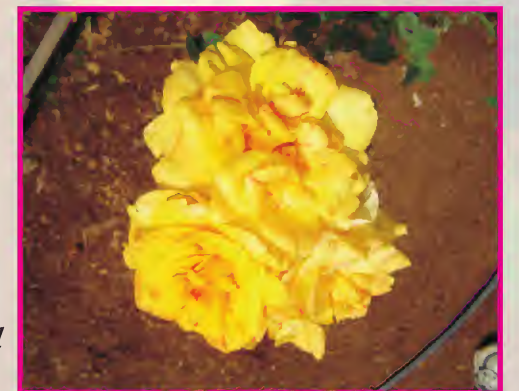
Being the Training Manager in the Academy is a tremendously stressful and strenuous job. Along with various work pressures, Shri Supekar informed through his feedback after the course that he had *"also faced some personal problems due to which one was constantly on a lookout for some panacea. Having tried various meditation techniques, medicines, and addictions to help tackle the problems, the quest was unanswered till the 10-day experience of a Vipassana Course."*

Shri Supekar realised the potential in the Vipassana technique to achieve discipline within his mind and to be able to exhibit a peaceful mental attitude. He also avails of the facility of the Meditation Room in the Academy regularly. He finds the atmosphere in the Meditation Room conducive for concentration, which is not equally available at his residence. He has plans of attending a second course to establish himself in Vipassana.

Shri Mahadev Chavan

Vehicle Driver, YASHADA (Attended his first Course in 2005 and attended a 3-day refresher program in 2006)

Curiosity, more than any other reason, along with an ingrained *bhakti* background, typical of the cultural milieu of western Maharashtra, encouraged him to attend the training programme in Vipassana Meditation. Shri Chavan recommends very emphatically that *"all Government drivers and support personnel at Class III and Class IV should necessarily attend the training programme to understand human behaviour, individual reactions, and the inability to avoid sufferance from anger and stress."*





The feedback from some Attendee-Participants from the Government ...

Mr. Subhash Yashavant Patil, Director Of Personnel, Maharashtra State Electricity Board (MSEB), Government of Maharashtra, Mumbai

"I recommend that all senior officers from the Government as well as Public Sector Undertakings such as the MSEB, should undergo this intensive course on Vipassana, so as to increase efficiency in decision making and also to get mental peace."



Mr. Dnyaneshwar Phadtare, Superintendent of Police, Government of Maharashtra, Raigad District

"The objectives are fully realised. The course was systematically and well organized. The discipline, principles, rules /regulations and schedule were observed very meticulously and were valuable. This course will be definitely useful in one's life and it will increase our efficiency and span of life also with minimum or no stress."

Mr. T. P. Katekar, General Manager, Maharashtra State Co-operative Marketing Federation, Mumbai

"Fear of (a) making wrong decisions and that of (b) the entire responsibility being imposed upon oneself is common to most individuals within the Government. My object to join the course was to improve towards a clear thinking attitude. This course will certainly help in providing the skills for this requirement and in improving my capacity to take decisions with a better analytical mind. This course will also help in relieving stress while on the job and in improving one's mental attitude."

Mr. Sanjay B. Naik Patil, Police Officer, Nashik Rural Circle, Nashik District

"I joined this course with the objective to learn the technique of stress management. This course is very helpful to build up one's mind to handle on-the-job stress. In fact, I was totally ignorant about the procedures of the course. I have now become more confident about myself and also feel I have a desire to do better things for other people also."

Mr. K. S. Kachare, Deputy Superintendent of Police, Beed District

"My department nominated me and I am extremely lucky to have acquired such a very good experience. We never get time to think about ourselves. Within these ten days, we seem to have learned about very complex processes through practice and experience. "





Mr. H. K. Jawale, IAS, Government of Maharashtra

"My objectives were simple. To learn the Vipassana technique and practice and gain expertise in being able to meditate properly. I have been able to progress in my quest and am thoroughly satisfied with my stay and experience at YASHADA. I feel that Vipassana Meditation is an excellent pathway to understand attitudinal perspectives."

Smt. Preeti Amol Homkar, Sales Tax Officer, Government of Maharashtra

"The 10-day Vipassana module was a part of our Foundation Training Programme for Training of Sales Tax Officers in YASHADA. After attending the course, I feel that I have learnt a different but peaceful way of living and self-determination."

Shri Ajit Patil, Deputy Commissioner of Police, Government of Maharashtra, Pune

"Through this training program, I have been able to change my behaviour and attitude. The Vipassana course has given a different direction to my life. I shall certainly encourage my Police colleagues to attend this program at YASHADA."

Shri S. R. Bhattacharya, Joint Commissioner, Sales Tax, Government of Maharashtra, Mumbai

"The course was excellent and the process of introspective understanding of one's self was totally mind-boggling. This course will definitely help in interpersonal relationships and intra-personal relations."

Shri Bharat Balbhim Shendage, Deputy Chief Executive Officer, Zilla Parishad Solapur, Government of Maharashtra, Solapur District.

"I joined to learn the techniques of Vipassana. The objective has been achieved fully through the excellently managed ten-day camp with total discipline at YASHADA. The training course is an ideal program to study and work on the principles to proceed on a beautiful pathway to life."

Shri S. S. Salunkhe, Deputy Commissioner of Police, Pune City, Government of Maharashtra, Pune.

"Time and again, I experienced serious mental burden and sometimes a very quick temper while discharging my duties. It was due to heavy work and busy schedule everyday. It used to make me very restless and uneasy. Most of the times it became quite difficult to control my anger."

This training program shall definitely help me in treating the problem by observing one's own perceived problems and thereby to purify the mind. It shall definitely help me in restoring the serenity and tranquility which most of the times I lose due to our day-to-day working style. The Police working usually is immensely characterized by the various tensions and oddities, which affect the temperament of Police Personnel at times leading to the loss of peace of mind."

I find that the Vipassana technique is very effective in achieving equanimity. I would be able to conquer my anger, ill will, hatred etc, and will certainly help in improving my behavioural patterns."



